

high standard of Christian excellence in our own beloved country, will be disappointed. Yet there are writers who would fain make the world believe that it is nearly so. None have been more pained and surprised than the missionaries themselves, at the high-wrought sketches which have gone forth, an injury to their cause and themselves.

For the Boston Recorder.

I EXPECT TO REPENT SOMETIMES,
1. Of all that I have said in mere
praise of myself.

2. Of all that I have uttered for the
purpose of disparaging others.

3. Of every neglect to perform my own
work.

4. Of all the attempts which I have
made to do the work of God.

A SINNER.

BOSTON RECORDER.

TUESDAY, NOV. 16, 1843

DONATIONS TO THE PASTOR.

We take pleasure in recording those expressions of good will which are so often made by the people to their pastors. The good old New England custom of showing the religious teacher that his supporters regard him as belonging to the human race, and having wants arising from such a fact, and generously supplying them, we shall be the last to condemn. If that godly fabric totters and falls, there shall not be found a stone that shall accuse us of its overthrow.

But we now ask for the pastor certain gifts, which shall not smite any man's ladder with poverty, nor make his pocket a mourner over a single departed shilling. And the donor can make the gift now in view on the Sabbath, not therefore breaking in upon his time during the week; and against the charge of Sabbath violation in the premises we will give satisfactory security. And these gifts may be made in the sanctuary, without offence to the most scrupulous and conscientious, and the pastor, the recipient, will not have any occasion for modesty about receiving them, and will be happy to give them a most hearty reception. And if the whole congregation shall unite in those gifts, there will be no oppressive abundance. And they will be very precious gifts, very highly valued by the pastor, and can be better spared than not by the donors, they being, in fact, the most benefited of the two by the donation. All this being premised, and the preacher bearing in the pulpit, we say,

1. Give him your EYES. Not the dislocated organs of vision, but the appropriate article of such organs when the preacher is giving his message. Some people send their eyes about and over as much of the creation as they can conveniently reach during the sermon. A late comer is sure to harm them, and any novel plumage in which any of the human butterflies of the congregation may chance to appear.

Some people, not content with having given their eyes to every other object but the preacher, consummate the robbery by suffering themselves to sink into a condition in which there no sight but what is found in the visions of dreams. But we plead for the preacher. By common consent, and the arrangements of architecture, he is placed in a conspicuous position. And one of the easiest of all gifts is to give him your eyes. You will not lose them by the operation. And he will gain the comfort of hoping, whatever be the fact, those who are so kind as to give him their eyes, are at the same time making another donation, which leads us to say

2. Give the preacher your EARS. Many at church make a very different disposal of them than give them to almost any body or any thing that solicits their rather than to the preacher. There is wonderful facility in hearing all sorts of sound but the appropriate ones of the sanctuary. Some give their ears to the rude Sabbath violator that rattles with his wheels, by the house of God. Others give theirs to those tardy worshippers who give an untimely jar to the gates of the temple. And we have seen so insignificant a member of the creation as a kitten carry off the ears, and eyes too, of half a congregation! Now he that hath ears to hear let him hear, and for that purpose let him make a donation of them, for the time being, to the preacher. He has a right to them. All the ears of the congregation are his lawful property, pro tem. They were carried to church on this implication by their owners. And the preacher goes there, with the understanding and the expectation, that all the ears in the house shall be at his disposal. And therefore we plead an honest man's righteous claim when we plead with you to give the preaching preacher your ears. This gift will not rob you, while it will enrich him.

We respectfully invite all our readers to make the above donations to their pastors. We greatly mistake, if he will not feel obliged for the attention, and they be gainers by their own gifts.

THE CHURCH OF SCOTLAND.

The important questions involved in the disruption of the Scottish Church, invest the subject with an interest that prompts us frequently to recur to it, and to lay before our readers such information respecting the proceedings and prospects of the Secession, or Free Church. The account from Hong Kong stated that it had been imported from Chusan in large quantities?

Defolation.—They are not ignorant in India, it seems, of the fashionable mode of dishonesty so extensively practised in the United States for a few years past, by individuals entrusted with public funds. A quarter-master of one of the British regiments has been found a defaulter to the amount of 25,000 dollars.

to views more consistent with their present position, which is virtually that of opposition to the interference on the part of the civil powers with the doctrines and discipline of the Church of Christ.

We have placed upon our first page a few extracts from the latest English papers, relating to a late meeting in Birmingham, in behalf of the Free Church, and to the riots in Ross-shire, which have unfortunately grown out of the excitement occasioned by the secession. We have presented some of the remarks of those on the spot who do not sympathize with the Free Church, which may enable our readers to form their opinions and views more understandingly.

FROM INDIA.

We subjoin a number of items of intelligence, gleaned from our late files of the 'Friend of India,' which the reader will find to be interesting.

Juggernaut.—The pilgrims to the shrine of this idol, this year, so greatly exceeded the number of those last year as to cause the price of grain to be doubled. Baboo Ashtoot Deb, one of the richest merchants of Calcutta, went on a pilgrimage to Juggernaut with a train of attendants the number of five hundred. [This abominable form of idolatry is still sanctioned and supported by the British India Government, the sum of 60,000 rupees (30,000 dollars) being annually appropriated to it.

Delhi.—Some valuable statistical details relating to the city of Delhi (capital of the province of that name in Hindostan) have just been published. It appears that the population, which has heretofore been reckoned at 500,000, is but 130,652, of whom 65,503 are Hindoos, and 64,157 Mussulmans. There are 246 Mahomedan Mosques, 140 Hindoo temples, 23,362 dwelling houses, 9,720 shops, 91 Hindoo and 29 Persian schools, 50 banks of note, and 21 celebrated physicians, a class of persons in high estimation with the natives of all castes. The number of inhabitants in the principal towns of Hindostan has been greatly overrated. Similar returns of other places would tend to bring our notions of the population of that country within the bounds of reality. Calcutta was not long since estimated at \$60,000 souls; but later and more accurate calculations have reduced the number to less than 300,000.

Delhi is a British province, though nominally under the Hindostan emperor. Mr. George Thompson (who has been some time in India, as our readers are probably aware, as an agent of an English society for abolishing slavery and meliorating the condition of natives in British India) has been appointed envoy from the emperor to Queen Victoria, before whom he is to lay a statement of the grievances under which his Majesty labors. Mr. T. has been promised a salary equal to that of the American Ambassador at the Court of St. James; but the 'Friend of India' advises him to get some better guarantee for the payment of it than the emperor's word. Ramchand Roy, we believe, was employed upon a similar embassy, and to this day his son has been an unsuccessful suitor at the imperial court for the payment of the Raja's salary.

Scinde.—The search for proof article in this province—in which British authority is pretty well established—was daily rewarded by new discoveries. In one fire-pan, gold and coins, to the value of three lakhs of rupees (a lakh of rupees is about 50,000 dollars) had been discovered. Other discoveries had been made of bags of rupees, gold and silver-beaded bedsteads, bars of gold, gold saddles with silver stirrups, and bridles to match inlaid with pearls and precious stones.

A heathen Bell.—A bell of enormous size has been cast at Rangoon, by order of His Burmese Majesty, and designed for an offering to the great Shooey-deon pagoda. This royal work of religious merit was commenced on Sunday, that day being announced by the Wise Men as being propitious to the undertaking. It is stated that 5,000 men were employed at the 500 forge or wind pumps, put in requisition on this occasion.

Dressed in their gayest attire, all the principal officers of town and chief men of the surrounding villages, having made their supplications, commenced operations at four forges constructed for their appropriate use, and in this condition was conveyed to the capital. Repeatedly but vainly urged to apostatize he was again severely scourged, and in consequence of his refusal and his determined answer to the Mandarins, was condemned to death. The king interposed in his case, but some of these proselytes, who were held in their avowals of the new faith a few months since, are now ashamed to be called Mormons.

ILLINOIS.—A little church of 23 members, disheartened two years ago, now numbers 80, and is greatly encouraged. Two years ago the Universalists boasted that the "ground was their own;" and though still the most numerous sect, perhaps, their influence for 18 months has constantly lessened. Two Campbellite preachers find themselves engaged in an uphill work. An Episcopal mission is encouraged by some of the principal men who profess no religion; and the Catholics will ere long build a chapel. Rev. Mr. Williams of Hadley, labors in three congregations. At Hadley, the cause of education receives continued attention—a Lyceum has been organized, a Bible class and Sabbath school are maintained, together with a weekly prayer-meeting and Monthly Concert, even in the absence of the pastor. No individual in the community is known to use intoxicating drinks improperly. At Thorn Grove, there is much to encourage the heart in an enterprising little community of Irish Presbyterians, and a number of families of eastern people. The young meet every Sabbath for the study of the Bible; a church will soon be organized, and gospel institutions permanently sustained. At Blue Island, there are few professors, and fewer consistent Christians, but a S. School has been opened, and the Catholic church, all their advocates on this field. Mr. Woolf of Manchester is the only Presbyterian minister in the county. The destination all around is fearful. He has the general superintendence of 8 Sabbath schools, and is the sole teacher of one of them. Sickness has had the privilege of preaching every Sabbath to hundreds of foreigners and often to the natives.

He would never appear as the apologist of the British upon China, but he would rejoice in the success of his efforts to convert the Chinese to the principles of the gospel.

NEW MEASURES.—At a recent meeting of the East Pennsylvania Synod, held in Philadelphia, a document, designed as an expression of the sentiments of the Synod in relation to what are denominated *new measures*, was presented, and adopted with but a single dissenting voice.

The measures which have thus received so decided and unanimous an expression of disapprobation on the part of this Synod—which is a young Synod of the Evangelical Lutheran Church, this being only its second annual meeting—are, in brief, as follows:—The praying of more than one person at a time in an audible tone, responses, or indications of approbation, clapping of hands, &c. & c. and all other outward manifestations of feeling, unbecoming the solemnity of public worship—private individuals commencing to sing hymns, leading in prayer, or engaging in any other exercise pertaining to the meeting, without being requested by the pastor when he is present—adopting movements having a bearing upon the work of the

church with the knowledge and sanction of the pastor—the use of tunes in public worship, which convey irreverent or ludicrous associations, and which usually have been sung to trifling and vulgar songs—the practice of indiscriminately calling on men immediately after their conversion to lead in prayer and give instruction to anxious souls—the hurried admission to church-membership of those who profess to be converted during a revival—females leading in prayer in promiscuous meetings—and the practice of continuing night meetings to a late hour.

The stand which this young Synod has taken, in publishing a candid, unequivocal, and independent expression of sound views,—on a subject in reference to which there is, in the churches generally, either too much indifference or too great hesitancy to speak and act,—is worthy, if not of the imitation of other and older ecclesiastical bodies, at least of the serious attention of every minister and Christian, who regards it as important that scriptural and judicious measures should be strictly adhered to in promoting the pure and simple religion of the gospel.

We are not aware to what extent these practices, or any of them, have obtained in the churches of our denomination; but there can be no question that even among us, the moral power of the church has been greatly diminished, and the cause of true religion seriously hindered, by the introduction—through the indiscretion of some, and the heedlessness of others—of measures of modern invention, to the disengagement of the means of grace devised by infinite wisdom.

PERSECUTION OF ROMAN CATHOLIC MISSIONARIES.

We had accounts a few weeks back, that five Roman Catholic French Missionaries had been imprisoned by the authorities of Cochinchina, and subjected to the grossest indignities, and to severe torture, to induce them to abjure their religion. They were at length rescued from the hands of their savage persecutors by the commander of the French ship of war L'Herminie, who threatened, if they were not released, to bombard the capital. We find in our last India papers, a long and painfully interesting account of the inhuman treatment of these missionaries, the particulars of which we have not elsewhere seen. The account was originally published in the Free Press, at Singapore, whence the missionaries were carried by the French ship. We gather from the statement the following dreadful details.

The names of the missionaries are Berneux, Galy, Charrier, Miche and Duclou. The two first named were seized in April 1841, at a place in western Tonquin, about 480 miles from Hanoi, the capital of the Cochinchina empire. After being brutally knocked down, they were carried to the capital, which it took them 50 days to reach; and where they were more than thirty times brought before the tribunals of the most inhuman manner, the blood springing forth at every stroke, and even the flesh sometimes flying in pieces under the lash. They were moreover threatened to be tortured with red-hot pincers, which were heated in their own presence, and which threat would have been carried into effect, had the judge whose province it is to award this punishment, at the time presided. The Mandarins used every means to compel them to renounce their religion, but in vain. They were at last condemned to death, and sentenced to decapitation in the early part of October, 1841, and to have their heads exposed on the end of a pike in the public market for the space of three days. The judges were eager to have this sentence carried into execution, but the king for some reason deferred it.

Mr. Charrier was apprehended in October 1841, and like his brethren was put into a cage, in which they kept him for 19 days. He was publicly scourged at the Hall of the Prefect, loaded with a heavy wooden collar of forty and a chain of twenty pounds weight, and in this condition was conveyed to the capital. Repeatedly but vainly urged to apostatize he was again severely scourged, and in consequence of his refusal and his determined answer to the Mandarins, was condemned to death. The king interposed in his case, but some of these proselytes, who were held in their avowals of the new faith a few months since, are now ashamed to be called Mormons.

PRESENT DIETARY.—*For Breakfast Daily*—Coffee or Chocolate sweetened with Molasses, and a small quantity of bread; *For Supper*—Gingerbread on Monday at supper.

FOR DINNER—Sunday, Rice and Molasses; Monday, Beans and Pork; Tuesday, Thursday, Saturday, Beef Stew, with Vegetables; Wednesday, Roast Beef and Vegetables; Friday, Salt Fish and Potatoes.

PRESENT DIETARY.

For Breakfast Daily—Coffee, Chocolate, sweetened with Molasses, and a small quantity of bread.

For Dinner—Tea, sweetened with Sugar, Chocolate, or Shells, and Bread; *Cheese* at supper twice a week; *Gingerbread*, other plain Cakes twice a week.

For Dinner—Sunday, cold Canned Beef, with Potatoes, Pork, and Beans, Rice Pudding; Tuesday, Fresh Fish, and Vegetables; Wednesday, Roast Beef, Mutton, Lamb, or Veal, and Vegetables; Thursday, Beef Soup, Rice Pudding; Friday, Salt Fish, with Vegetables; Saturday, same as on Wednesday. The native Fruits in their season.

HOSPITALS OF THE PUBLIC INSTITUTIONS AT SOUTH BOSTON.—In connection with his report of the Lunatic Hospital, which we have noticed in another column, Dr. Stedman, as Resident Physician of the other city institutions, has made a report of the admissions, discharges, &c. of patients received into the hospitals of the House of Industry, Correction and Reformation, from Oct. 1842, to July 1, 1843. In the House of Industry, the number under treatment has been 385, of whom 124 have died. In the House of Correction, the number of patients has been 365, of whom 2 have died. In the House of Reformation, 5 patients only, and no deaths.

CHINA AS A MISSIONARY FIELD.

Rev. Dr. Boone, Missionary of the American Episcopal Church to China, recently made, at a public meeting in Newark, N. J., a statement of facts, with reference to his own labors, the prospects of the mission in which he is engaged, and the peculiar claims of the people of China upon the benevolent efforts of Christians. The following sketch of his remarks is given by the reporter of the New York Observer:

"In 1835, after much delay and many disappointments, the Board of Missions sent out two missionaries, Rev. Messrs. Hanson and Lockwood, who were established at Batavia to acquire the language, and where they had a field of usefulness among the Chinese. In 1837, the speaker (Rev. Dr. Boone) was sent forth, and Singapore was fixed upon as his permanent residence while he was engaged in translating the New Testament into Chinese. In 1838 Mr. Hanson was compelled to return to America, and in 1839 Mr. Lockwood was obliged to follow him, and Dr. Boone was left alone.

In 1842, having by this time learned the language, and the state of the war presenting no impediment, he went to Amoy. Their arrival was on Oct. 18, 1842, to July 1, 1843. In the House of Industry, the number under treatment has been 385, of whom 124 have died. In the House of Correction, the number of patients has been 365, of whom 2 have died. In the House of Reformation, 5 patients only, and no deaths.

MIDDLEBURY COLLEGE.—By the Catalogue of this institution, we perceive that there are 50 students—7 seniors, 16 juniors, 15 sophomores, 21 freshmen. The Faculty are Rev. Benjamin Labaree, D. D., President; Solomon Stoddard, A. M., Professor of Languages; Alexander C. Twining, A. M., Professor of Nat. Philos. and Mathematics; Rev. Albert Smith, Professor of Rhetoric; C. B. Adams, A. M., Professor of Chemistry and Natural History. The yearly expenses at this college are put down at \$3 dollars. Indigent students are gratuitously furnished with text books, and other students are supplied at a small expense.

CLASSICAL EDUCATION.—Our readers will observe an advertisement in this week's Recorder, calling a meeting of the Principals of our academies, and of others interested in classical education, to consider the subject of the qualifications of students for admission to college.

It is a matter deeply affecting the classical scholarship of this country, and we cannot but hope that it will meet with the earnest attention which it deserves. We are assured that the movement proposed is the result of much deliberation.

OREELIN INSTITUTE.—There are now in this institution 454 students, viz.: theological, 35; college, 127; shorter course, male department, 207; female college preparatory, 17; young ladies' course, 158. Whole number of males, 343; females, 262.

AMERICAN BIBLE SOCIETY.—A great meeting has been held in Cincinnati, in behalf of this noble institution. Judge McLean presided, and the opening services were performed by Bishop Smith of Kentucky. Drs. Spring and Brigham, of New York, were in attendance, the former of whom preached an able discourse, comparing the probability of Ronse with the infidelity of the Scriptures, as a rule of faith.

Meetings in behalf of other benevolent societies were held in that city at the same time. The Home Missionary and the American Board.

STATE OF THE BAKER.—The Rev. Dr. Baird and Rev. Mr. Sawtell, with their families, were to sail in the Havre packet of the 6th of October, for this country. Their arrival is therefore to be daily expected. Mr. Sawtell is labor in this country as an agent for the Foreign Evangelical Society.

Pulo Penang, and the second suffering much in his health when at sea. Messrs. Berneux, Charrier and Galy were to sail for France in the *Heroine*, without giving up the hope, however, that they should again return to propagate their faith in that inhospitable region.

HOME MISSIONS.

Notes from the "Home Missionary" for November.

MISSOURI.

Mr. Johnson has organized a church in *Leaven* Co. of about 10 in number, to whom 5 or 6 more will probably soon be added. A precious revival has been enjoyed, bringing forth its common fruits of prayerfulness and love.

The tide of Intemperance has been stayed and rolled back—and souls have been brought from nature's darkness into God's marvellous light.

Three new missionaries were appointed, and six re-appointed during the month of September. The receipts of the Treasury for the same period, were \$3,611.75 beside donations of clothing, &c.

REMARKS.

Let the "Home Missionary" be read and pondered by all who profess to love God and their country,—let the question, "Lord what wilt thou have me to do," be set up to heaven on the wings of faith and prayer, and the Treasury of the A. H. M. S. will be filled to overflowing, the whole land will be blessed, and the angels of God will shout Alleluia.

BOSTON LUNATIC HOSPITAL.

We are indebted to Dr. Stedman, Superintendent of the Boston Lun

NEW PUBLICATIONS.
The Scenery in the Sandwich Islands.—
The author, the member of the recent expedition to the Sandwich Islands, has issued another volume, under the above title, more popular in its character, and goes detail in respect to the condition, and every-day concerns of the native now exists. Hence it is a valuable addition to the former volume, and will be illustrated of it. We have been interested in a partial examination of the it is written in an agreeable and yet identified and instructive style, and conveys information, probably, that is in any other volume, respecting the fate of a people who, from their novel and position in relation to the great familiarized man, are claiming and receiving the attention and sympathy of all the Christendom. We have placed a few extracts from this volume, the present state of religion in the Islands, which the reader will find. The work is published by James & Co. in this city. It is a handsome volume, and is illustrated by a map and a hand-colored engraving of the beauty of the Islands.

Leviev's Discourse.—The discourse of Lewis, of the N. Y. University, delivered Sept. last before the Porter Rhetorical, of Andover Theological Seminary, published by Messrs. Allen, Morrill & Co., Andover. At the time of its delivery, it was from a correspondent at Andover of this discourse; and from a it we are induced fully to endorse it, in commendation of its effect. The State is regarded, were civil compact, with no higher functions; but as a religious institution, of God. So far from government being necessary evil, it is contended that exists that relation which is styled a State, to our highest dignity—that obedience constitutes man's highest glory, and ows submission to it, not because it, but because it is required to what he should be—to deliver him from the tyranny of his own passions for freedom, and to make him a member of that universal, intellectual, and religious society, of which the head; a state for which it is the law of law to educate him, and to which through the discipline of the Family, and the Church, the three divinely ordained.

It is held to be a religious institution, in dignity to the State, yet, as is Scripture, a power ordained of God. Divine law are traced to it, not because it is said to possess the same sanctity as the *same conscience*. A character is therefore claimed for the State, and the judicial crime is ranked with the habits of the pulpit. The State is an idea, essentially a religious, spiritual, and higher source of law than the people must be acknowledged. When the comes to be regarded as the servant of the law, and the law is looked upon as the instrument for the time being, and not as a religious power, connected in its with the divine law; then the State exists; its radical idea is lost—it is a State but a mass-meeting. Whatever has been the origin of a State, or what be its external form; if it is based on well-known law, it is a *free State*, an aristocracy, or a republic, are them a legitimate form, and when established on fundamental law, are powers ordained of God; either may be a free government, the essence of freedom consists in the of abstract law over the personal

of a State—it law of perpetuity or the design and end of its institution; of one generation to bind another; the of sovereignty—the permanent will or of the State, regarded as a living organism extending through successive generations; and not the will of the majority for the living—these topics which are discussed in a bold and able manner; but we room now to allude even to the argument, in which the speaker's positions are sus-

ceptible of a full, though, manfully ex-

plained, too much so to admit of a synopsis could do it justice, in the brief space al-

lowed in our literary notices. We have only present some of the leading points of the argument.

ECCLESIASTICAL.
ORDINATION.—The Rev. George Denham was ordained on Wednesday, the 1st inst., as pastor over the Union Congregational Church in South Weymouth. The Introductory Prayer by Rev. Mr. Powers of South Abington; Sermon by Rev. Mr. Hall of Plymouth; Ordaining Prayer by Rev. Mr. Sheldon of Easton; Charge by Rev. Mr. Huntington of North Bridgewater; Right Hand of Fellowship by Rev. Mr. Hitchcock of Randolph; Concluding Prayer by the Rev. Mr. Almon of Quincy; Benediction by the Pastor.

On the same day the *house of worship* recently erected, here, was dedicated to God by appropriate services—Sermon by the Rev. Mr. Rogers of Boston; Dedicatory Prayer by the Rev. Mr. Huntington of North Bridgewater.—*Comm.*

CHURCH ORGANIZED.—On the 9th Nov. an Evangelical Congregational Church was organized at the Railway Village in Milton and Quincy, by an Ecclesiastical Council. On this occasion, the political character of the State, of course depends upon the House. It is ascertained that 165 whigs and 110 democrats are to be the ruling elders, who may constitute a part of the Presbytery performing the act, to join in the imposition of hands. William Breckenridge brought the matter before the last General Assembly; and after occupying the time of that body, nearly three days, got eight votes, and in favor of his motion. The Presbytery, at its last sitting, and securing fourteen votes out of fifty-two. The prospects of Presbyterian purity are not very bright; but Dr. B. knows the power of perseverance even in a bad cause.—*N. Y. Evang.*

CITY NEWS.—*Fire.*—On Saturday evening about 9 o'clock, fire was discovered in the rear of the fourth story of a large stone building of Mr. H. S. Stetson, on the corner of Congress and State streets. The Fire Department were upon the ground before the fire had made much progress, and it was extinguished with little damage to the building, although the stock probably sustained injury from the water. Messrs. S. were insured.

PASTORAL CALL.—The Hartford Christian Secretary states that the South Congregational church in Hartford have invited the Rev. Mr. Towne, of this city, to become their Pastor.

presser in the most awful terms, but is equally opposed to that turbulent spirit, that would refuse submission to any power, not of its own creating. It abhors alike the pride of kings, and the noise of the people. *So said yesterdays to the powers that be. The powers that be are ordered to be silent, and to resist the power, with the ordinance of God.* These words are in our Bibles.

The Russians are building a superb fortress on the frontiers of Turkey and Asia. It is situated on a hill that rises in the midst of an extensive plain, at the distance of half a league from the river Aspatach. The barracks are sufficient to lodge an army of 50,000 men.

The Greenwich Advertiser states that a secret

expedition has been fitted out at that port, and that several vessels have sailed under sealed orders, which are not to be opened until they have crossed the equator. It is said that the expedition is going in search of an island reported to be the home of a tribe of cannibals.

It is said that the contract entered into with the Barings by the Republic of New Grenada for the construction of a ship canal across the Isthmus of Darien cedes to them the land on the line of the canal, and eighty thousand acres in the

Chagres River, and is to be paid to the Barings.

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